

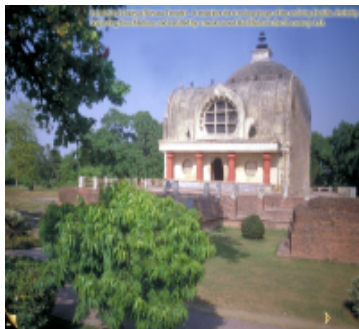


WBSY

WORLD BUDDHIST SANGHA YOUTH



Holy Three Days  
The First General Conference  
November 7-9, 2004  
Bodhgaya Bihar India





## Message from the first conference organizing committee

World Buddhist Sangha Youth ( WBSY ) is new to us but ready to collaborate and join hands with others so as to facilitate Sangha youths to work as team spirit inherent within and integrate new technology into propagation of the Buddhadhamma to the World. With great effort, we have to work harder for the benefit, happiness, and well-being of ourselves, and others.

First of all, we would like to express our warm welcome to all participants of WBSY First General Conference at Buddhagaya Bihar, India, all are welcome to the Buddha, the Greatest Master's soil where He founded Buddhism which once used to flourish, in addition, we are here to open new dimension and horizon amongst one another, do not hesitate to speak out and express your comments and suggestions for further improvement.

In this regard, we must express our deepest thanks to Most Venerable M. Anuruddha, our beloved monk who gave us opportunities of conducting wbsy organization as well as first general conference here Buddhagaya Bihar India.

The World Buddhist Sangha Youth is set up to provide a global network and a big stage for Sangha Youth to work in the same way as the Our Great Father Buddha committed, The Buddha is a great role model who devoted his entire life to spreading Dhamma and Vinaya based on His purity, great compassion and wisdom for 45 years until the last moments of His Life.

The preparation for this event is not smooth and a little filled with obstacles. But we never get disheartened and did our best to provide the facilities and conveniences for all of Sangha Youths this event, We would call upon you all to make yourselves at home, we get here, trace back to the time of Buddha, and experience what we might never have met before, We feel strongly like we are back in the atmosphere of Arahants around us. Please learn from this event as much as you can.

On behalf of wbsy organizing committee and members we would kindly like to express our deepest and heartfelt thanks to the great Upakasa Dr. Suwat who dedicated his energy and wealth to this conference, without his great task and support, we would not get any facilities, and others are unidentified here as well. And many special thanks to Publication Organizing Committee Ven. A ratanasiri (Malaysia) Chairperson, Ven. Somphong (Thailand), Ven. W. Piyaratana (Sri Lanka), and Ven. Panna Murti (Nepal) to help collect the message, design the pages of magazine, and make it ready for the conference.

We hope that the magazine and the first general conference held at Buddhagaya Bihar, India. Nov. 7<sup>th</sup> -9<sup>th</sup>, 2004 helps integrate and enhance our wisdom and compassion with the world quest for peace, development and harmony for which the world is hungry in the present-day.

May the Triple Gem be upon you!

Thank you

The First General Conference Organizing Committee  
And the Publication Organizing Committee





## Message from Most Ven. Presidents



### Orientation of WBSY

by Most Ven. Shih Lien-hai

The global scene in the 21 century is shifting rapidly, so is the social structure in every nation. Buddhism, in order to properly adapt to the transient causalities for expedient propagation, has become necessary to observe the transformation of social status as well as to develop various kinds of activities to attract the sentient beings into its sphere.

True enough, Buddhism is in need of more dedicative youth; and reversibly, Buddhism is also indispensable to the youth. Buddhist teachings aim at abstaining from all evils and eradicating all sorts of afflictions: it is a vital education leading to the peace of mind through enhancing happiness and wisdom, and is highly significant to the youth in their personality evolution. Therefore, the promotion of Buddhist teachings to the youth becomes extremely urgent as it is a dynamic force for future development of Buddhism. However, this grave task relies greatly on the nurturing of Buddhist sangha youth, not only because the mutual influence among the peers during the young years is profound, but also for the everlasting progression of Buddhist dharma heritage. For this reason, it is now very important for us to devote ourselves to the education and harboring the sangha youth. Owing the precious sources, Buddhism has a long history. During the course of succession, there were innumerable sages and saints inheriting their ancestors insistently and inexhaustibly with undaunted efforts. As a result, their attempts proved to be worthy: every seed has burgeoned to fruition that Buddhist monasteries are seen everywhere on earth. As such, and in order to intensify mutual understanding among various Buddhist sects, the exchange of the different Buddhist traditions has also to be the part in the sangha youths education as an endeavor for enduring the valuable birthright of Buddhism.

In this light, during an ordination ceremony for five young men held in Katmandu, Nepal in February 2004, several elder masters from the three main Buddhist sections (i.e. Theravada, Mahayana, and Vajrayana) initiated an organization to be dedicated to the ideals of Buddhist sangha youth's education and the international exchange of Buddhist traditions as well, with the name of World Buddhist Sangha Youth (WBSY).

The Buddhas' and bodhisattvas' minds are always ardent. The consensus reached in February was brought into effect with an organization conference in Bangkok, Thai land from May 17 to 20, 2004. The four-day conference successfully passed the constitution draft and the nominations of office bearers, such as the presidents of the three Buddhist denominations, members of executive board, secretaries general and treasurers. Some other substantial decisions in addition are that the headquarters of the secretariat will be located in Taiwan, and the first general conference will be held from November 7, 2004 in Bodhi Gaya, which will also be marked as official inauguration of WBSV. From that date on, this organization will launch out as a perennial project to serve Buddhism.

It is our genuine intention to promote the exchange of Buddhist Sangha youth all over the world and extend mutual understanding among the diverse Buddhist traditions. Through learning and imitation from each other, all of the Buddhist sects are promised to grow simultaneously in harmonious pace. Besides, WBSY will also endeavor to get rid of whatever the potential barriers which the sangha youth might encounter in their education and/or living. The most important of all, the mission and task of WBSY are to provide adequate education to the Buddhist sangha youth everywhere and, in the meantime, to carefully preserve and uphold the fine rituals of all Buddhist traditions so that the world may recognize the benefits of precious Buddhism. There will be no disparity or discrimination among the denominations (or sects). We come together wholeheartedly and move forward in solidarity decisively for the sake of Buddhist vow.

Indeed, Buddhism needs the participation of the youth and the youth require Buddhism for nourishing. The sangha youth of today will turn to be the Buddhist masters the future. How significant the

the international exchange will be for the Buddhist sangha youth! They are essential and imperative parts of Buddhist development that the Buddhist futurity relies on. We would like to say, here and now, the establishment of WBSY signifies a critical mark in the Buddhist perpetual growing. Therefore, it is our duty to convey this congratulatory message after returning to our places in our countries. This organization belongs to all of us that we wish /t to be attended by all. It is for us to strengthen the interactions within so as to progress altogether. And, by observing and imitating from each other, we may enrich our capabilities. Let us be sincere and active in all matters of this organization. The success depends on all of us; the honor and glory be to Buddha. May this be our vow: rally for a brighter Buddhist prospect. It can bring the good fortune to Buddhism and all of us.



## Message from Ven. M. Anuruddha Thero The Founder of WBSY and Secretary General



World Buddhist Sangha Youth (WBSY) was founded in 8<sup>th</sup> Feb 2004 at Katmandu, Nepal, which was the birthplace of the prince SIDHARTHA. 25 young monks were participated for this first meeting from various countries, such as Japan, Sri Lanka, Bhutan, Nepal, India, Tibet, New Zealand, and Taiwan. At that meeting the entire participant were accepted to hold the first executive board meeting at Wat Sanghadan, Thailand on Vesak Month at. The meeting was held with the participants from Thailand, Taiwan, Japan, South Korea, New Zealand, Sri Lanka, Laos, Cambodia, Bhutan, India, Bangladesh, Myanmar, Malaysia, Nepal, German, England, Austria, and USA. Within the meeting all participants accepted to hold the first conference of WBSY at Buddhagaya, which was the place of enlightenment of the Gotama Buddha.

Here I would like to mention what we have done for the propagation of Buddhism.

□ Five Nepalese boys were ordained as novice at Charman Mision temple, Katmandu, Nepal and have send them to Sri Lanka for higher education.

□ Robs offering ceremony at Wat Sanghadan in 20<sup>th</sup> may 2004

□ Five Theravada monks who were the member of WBSY have send to Taiwan for study Mahayana Buddhist Philosophy

Further more I would like to mention what we hope to do for the propagation of Buddhism.

□ School uniforms, educational instruments, and dry foods for 200 Students who study in Bhutan Buddhist Collage and Mahabodhi collage, at Buddhagaya will be donated.

□ Robs will be donated for 300 monks

□ Buddhist activities, such as Meditation practice, Dhamma Discussion, religious practices of Theravada, Mahayana and Vajrayana will be held at Buddhagaya

□ Visiting the historical places that deals with the Buddha.

Finally, I would like to express my heartfelt gratuities all the monks and devotees who supported us to complete the meeting successfully. I hope that through the WBSY all monks who gathered here will propagate the Buddhism all around the world. “Sukh□ Sa□ghassa S□magg□”.

Ven. M. Anuruddha  
Founder of the WBSY &  
Secretary General

## Message from Ven. Dr. Tawalama Dhammika



Secretary General

World Buddhist Sangha Youth (WBSY)

Bangkok

Thailand

13 August 2004

### Congratulations from Switzerland

Dear Secretary General,

I am very pleased to learn that you are to organize the next Genera! Conference in Buddhagaya, India in November 2004. All the members of the Geneva International Buddhist Centre and myself congratulate you and wish you every success in the auspicious completion of this task. It is very important to create an occasion for monks to meet and dispense teachings.

I would also like to take this opportunity to thank you for nominating me to serve on the Executive Board of the World Buddhist Sangha Youth (WBSY) in the capacity of Committee Member. It is with great pleasure that I take this responsibility and I look forward to fulfilling this function over the next three years.

**Dr. Tawalama Dhammika**



**Vén. Dr. Tawalama Dhammika**

*Director of the Centre*

Buddhist chaplain to the Geneva Cantonal University Hospital

Founder member of the Geneva Inter-Religious platform

Chief Sangha Nayaka of Switzerland

Avenue de la Croisette, 8 1205 Genève Tel/Fax : 022 321 59 21 E-mail : [buddha.vihara@geneva-link.ch](mailto:buddha.vihara@geneva-link.ch) <http://www.isuisse.com/theravada/index.html>





## Message from Most Ven. Dr. Jin Sun Nam



**KOREAN BUDDHIST TEMPLE  
DAE GAK S A me.  
1832 Crenshaw Blvd., Los Angeles, CA 90019**



November 7, 2004

May Triple Gem Bless all of you, the Buddha, the Dharma, the Sangha

First of all, I would like to offer sincere words of appreciation to WBSY committee officers, and members of the congregation for this conference opportunity. Especially for those who have been working hard for the administration to plan and deliver the wonderful programs at Buddhagaya today, my heartfelt thanks for their efforts, hospitality and sharing.

I have been asked to share my thoughts on "Sharing & happiness" in this conference. I do not see the need to search for this any further; as you can see here at the conference, people who have shared their devotion and effort to hold this conference resulted in many happiness amongst many people. Giving and devotion of Bodhisattva perfection can be easily seen here. This is perfect examples of practicing the Bodhisattva perfections as we learned.

Dear WBSY committee officers and members, as we are well aware, we are all gathered here today at Buddhagaya to reinforce the teachings of Buddha. We must realize the significance of this city; Buddha has reached his enlightenment under the Bodhi tree in Buddhagaya. We must realize the faith which brought us together here today. We should strive to seek for thoughts of enlightenment during this conference event. The oil lamp offering to Buddha by Nanta has continuously burning till today; people who gathered here will do the best at keeping the light burning for next hundreds of generations. Light symbolizes the wisdom. Thus the offering of light to the Triple Gem reminds a Buddhist that the goal of Enlightenment is attained when wisdom drives away the darkness of ignorance. The goal of Buddhist practice is to achieve supreme happiness and freedom from suffering. A person motivated by compassion will decide to attain this goal not only for himself but for all other sentient beings as well.

We are now living in the world of deceit, conflict, fear of war and destruction of global environment. This is the result of person who wants to fulfill one's own desire and ambition only. Each will realize soon that obtaining more assets does not give happiness one hoped. We, as a disciple of Buddha, must convey messages to others to believe in Buddha's teaching and practice the teachings for the true happiness. The Noble Eightfold path, Four Noble truth and Six wisdoms must be taught to all of us to become the Arhant. The Noble Eightfold path consists of;

**Panna:** Discernment, Wisdom - Right Views (accept the Four Noble Truths and Eightfold path), Right thinking (following the right path in life)

**Sila :** Virtue, Morality = Right speech (no lying, criticism), Right Conduct ( following the Five precepts), Right Livelihood (Support yourself without harming others)

**Samadhi:** Concentration, Meditation = Right Effort (promote good thoughts), Right Mindfulness (Become aware of your body, mind and feeling), Right Meditation (Mediate to achieve a higher state of consciousness).

As a Bodhisattva, a bodhisattva practices several virtues, called paramitas. Bodhisattva takes steps to fulfill his vow by cultivating the perfection of Giving, Ethics (good conduct), patience, energy, meditation and wisdom. A person takes the first step along the way of the Bodhisattva when he awakens the Thought of Enlightenment. This takes place when he reflects upon the fact that all sentient beings are alike in their wish for happiness and fear of suffering. So out of compassion for all sentient beings, let us practice the giving and good conduct perfections to others to attain Enlightenment for ourselves. This also results in happiness for the person who receives the benefit. Sharing with others who are in dying need of help can lead to happiness for both. Let us continue to practice the Noble Eightfold path, four noble truth and Six wisdoms to achieve supreme happiness !!! Sharing and Happiness, at last!!!

Yours in Dharma,

Jin Sun Nam,

Abbot of DaeGak Sa, Korean Buddhist Temple  
Peace Ambassador, the United Nations

## Message from Most Ven. Shenchen Tenyi Dargyeling



### Under the Registered H.H. Shabdrung Rinpoche's Charitable Trust-35218 (Delhi)

Druk Ngawang Thubten choling, Buddhist institute situated at Bodhgaya was established newly in 1<sup>st</sup> January 1998 under the guidance of H.H. The 9<sup>th</sup> Zhabdrung Ngawang jigme, the true incarnation of the saint Avokisvara (the essence incarnation of all Buddha's compassion) And the supreme head of Drukpa Kagyud sect of Mahayana Buddhism. On the aspiration of the His Holiness, the monastery was under the guidance of H.E Khen Rinpoche Tshoky Dorji at present. With due the interlinked destiny and the propensities of his former life, he also established the new ordination community to uphold the downfall of Buddhist doctrine and particularly to propagate the Drukpa kagyud tradition. At present there are more than 150 monks, not only from Bhutan, but also from Ladhak (north India) and as well as from west Bengal. Now it's the largest sangha community in Bodhgaya. The activities are merely according to the Dharma practice. The daily routine are as follow:

- (1) 5 am morning prayer (chanting for wisdom god)
- (2) 6 am to 7 am reciting the texts, (memorize the prayers and basic by heart)
- (3) 8 am to 9 am breakfast and gets short rest
- (4) 9 am to 11 am Buddhist philosophy classes
- (5) 11 am to 1 pm lunch break and learns handwriting
- (6) 1 pm to 2 pm English class
- (7) 2 pm to 3 pm to discoursing the ritualism practices
- (8) 3 pm to 3.30 pm tea with shot interval
- (9) 3.30 pm to 5 30 pm class for the classical Tibetan grammar
- (10) 5.30 pm to 7 pm supper and rest with refreshment
- (11) 7 pm to 8.30 pm evening prayer (chanting)
- (12) 9.30 to 10 pm self/night study.

About the education. The younger generation learns the ritual practice (religious performance) and the elders practices the five major and minor sciences including Buddhist philosophy and so forth. As a part of extra circular, English is also taught to the monks.

The source of financial background. With due the insufficient and adequate supportment, the monastery come across various problems. The monastery can only provide the mere necessities of accommodation for the monks and sustainable provisions. Therefore the monks are required to buy their cloths, prayer books, exercise books, philosophy texts, commentaries, English readers, pens and so forth by themselves.

At the beginning, the hostel/rooms for monks were temporarily built to accommodate 50 monks but with the steady growth of numbers of monks, the room is accommodating more than 100 monks. Now the monastery's first aim is to build a permanent building to serve as rooms for monks. As the rooms at present is out of condition. When it rains, the rain water drops inside the room and there is no guarantee, how long will the building can stand as the walls got cracked off. So we are in worry how can we do it in our earliest.

Thus at this stage of development of the monastery, we hope and request all the individual to favour for the monastery's austerity. Any assistance of any kind would go some way to bridge this shortfall enabling the abbey to provide everything for all, including medicines and medical services rendered. And we also fully prospect that the patrons with the high intention would continue to help the monastery's requisition, till now the institute had survived with due the circumstance fund provided by the sponsors from Bhutan and abroad. And till now the monastery doesn't have any capital fund to sustain the community.

We are thankful to you all for kindly helping us to come over with this entire problem. This statement is written on request of your kindness to uphold the Buddha





### Message from Most Ven. Dr. W. Kassapa



THE MIDLANDS INTERNATIONAL BUDDHIST ASSOCIATION IN THE U.K.

Patron and President: Ven. W. Kassapa

23 WEYCROFT ROAD, PERRY COMMON, BIRMINGHAM B23 SAD UNITED KINGDOM

TELEPHONE/FAX: +44 (0)121 382 7108

#### CONGRADUALATIONS FROM GREAT BRITAIN

On behalf of all the Sangha in Great Britain, I wish to send warm congratulations to all those who will be attend the first General Conference of World Sanga Youth, which will be held at Buddha Gaya, India from 07<sup>th</sup> to 09<sup>th</sup> of November 2004.

This is a very important conference that will benefit the young Sangha around the world for, as you know, many young members of the Sangha are experiencing various personal and common problems in their native countries. We have witnessed situations where they have been left behind without any support and, sadly, leading solitary lives. Since leaving their parents, brothers, sisters and relatives to lead the monastic life, they are without family support in time of need.

Therefore, it is the duty of senior and responsible monks to look after the young Sangha and organise some good structure to safeguard. It is said, “Sukha Sanghassa Samaggi” - togetherness of the monks is one of the happiest things in this world. Therefore, our sincere thanks go to all monks and nuns who have initiated this endeavour. On this occasion, I would like to let it be known to you that if you would like us to consider any important aspects of your contributions to this conference, please let us know. I would like to wish you all the best of success in all your efforts. May/toe power-of the triple gems bless you.

25<sup>th</sup> July 2004 Birmingham United Kingdom

Ven. W. Kassapa

President & Chief Incumbent Midlands International Buddhist AWL

23 Weycroft Road

Perry Common

Birmingham B23 SAD □ UJ□

Tel: 0121 3827108 Fax: 0121 3848333

Charity Registration No; 1Q2054V

**Message from Most Ven. Ven.Dr.Godagama Mangala Thero**



The Vice Chancellor  
Buddhasravaka Bhiksu University  
Anuradhapura

13.09.2004

I wish to congratulate the World Young Bhiksu Organization for its yeoman service. The most significant aspect of this organization is to identify the social issues of the present world through the eyes of the young bhiksus and initiate effective measures to overcome them in accordance with Buddhist philosophy.

At present, there are many challenges before Buddhism. Hence, it is the paramount duty of the young bhiksus to meet them bravely so that Buddhism can be protected and serve the world. It is really a timely need today.

I am sure that this organization will do its best to serve the people equally all over the world according to the Buddhist doctrine.

Ven.Dr.Godagama Mangala Thero  
The Vice Chancellor  
Buddhasravaka Bhiksu University  
Anuradhapura

13.09.2004





## Message from Most Ven. Seewalee



### **MAHA BODHI VIDYAPEETH, BUDDHAGAYA**

Maha Bodhi Vidyapeeth was started in the year 1990 by the late Ven. Bulath Singhala

Pannarama Thero, the then Bhikkhu-in-Charge of the Buddhagaya Centre of the Maha Bodhi Society of India. The late Venerable initiated this noble project with a single minded-effort in order to provide education to the poor and the needy children of Buddhagaya and its adjoining areas. He had realised that an economic prosperity could only be brought about in the area if education was to be widespread, which at the time was concentrated to a limited people of higher decree.

Maha Bodhi Vidyapeeth from its humble beginning has since then grown from strength to strength. It is presently taken care by the present Bhikkhu-in-Charge - Ven.P.Seewalee Thero, and boasts of a student population of 250 heads which is appreciable because of the fact that the school runs on limited means mostly from donation received by the visiting pilgrims and devo-tees.

Maha Bodhi Vidyapeeth is held since its very beginning in the premises of the Buddhagaya Centre of the Society and is presently from Nursery to Class V. There are plans to extend further upto higher classes. A plot of land is already available and part of the construction works of the School has already been done. But due to financial restraints the works had to be stopped. The said land is situated just opposite the 80ft. high Great Buddha Statue. A computer education facility is also being planned in the future because we realize that the people can progress only in this day and age if they are computer literate. A proper school can only be constructed and maintained if we receive funds and donations from people who want to make a difference in the life of the needy and underprivileged of Buddhagaya.

Children attending this School consists of the poor and lower middle class of Buddhagaya and its nearby villages and cannot afford decent education in expensive schools. The parents are mainly people who are daily wage earners and cannot afford to pay fees in schools. Hence, such children are enrolled in the Maha Bodhi Vidyapeeth because of its free and decent education. What is noteworthy is the fact that there is great enthusiasm for education and during every admission period there is a great rush for the enrolment of students. But, due to our limited space and means we are not able to enroll everyone. Thus some of them have to be disappointed. The subjects taught are:-Hindi, English, Sanskrit, Mathematics, Science, Social Studies, General knowledge.

Apart from these Dhamma Studies are also taught along with Lessons on Buddhism Apart from the general education, speech contest, sports and other extra curricular activities are also encouraged by the School Management. And for this a Maha Bodhi Cultural Society has been formed on January 10, 2004. The student of the School meet under this head on each Saturdays and engage themselves in Speech, Song, Poetry, Story-telling, Dance and Drama, Quiz Drawing Competitions with other schools are also organised from time to time so that the students who study in the Maha Bodhi Vidyapeeth do not feel inferior to other school students. They are given every opportunity to mingle with bigger school students so that they feel confident that they are one of them and an integral part of the society. Besides this the two major National Days of India i.e the Republic Day on 26th January and the Independence Day is observed each year with great enthusiasm within the School premises. The Students also present various Cultural Programmes during the Buddha Purnima Celebrations and on the Birth Anniversary Celebrations of the Ven Anagarika Dharmapala, Founder of the Maha Bodhi Society.

Summer Season is from 6-45 a.m. to 1 1 45 a.m. and in the Winter Season from 8 45a.m. to 1 .45 p.m. At the beginning of the Class the students attend the Assembly, followed by 15 minutes of Prayer in the Shrine Room and 30 minutes of Meditation. Prayer is also held at the end of the day once again.

The total number of Teaching Staff both male and female is seven. They are also unemployed educated youth from the middle and lower middle class families.

The students are provided with necessary text books, exercise books and other stationeries including pen and pencil. They are also provided with Uniforms and shoes. There are also plans of providing meals during the lunch break. And to fulfil these, it is only possible when donations are received from generous donors.

The late Venerable Anagarika Dharmapala, Founder of the Maha Bodhi Society always cared for the upliftment of the poor and the needy and the role of education in providing them equality in the society. He realised that economic stability could always be possible if the needy are made to realise their potential. Therefore, he contributed to a lot of charitable works, for the purpose of which The Maha Bodhi Society of India was established.

In keeping with the traditions and the principles of the Society, the Buddhagaya Centre too wants to make a significant improvement in the life of the needy. It follows the path set by the Buddha, that all men are equal and each and every one should be given an equal opportunity, that we should look after the needs of the less fortunate so that we can make a difference in their life and give them a reason to smile.

Maha Bodhi Vidyapeeth not only provides knowledge and impart education to the needy children but also provide employment to the local unemployed youths who are from the middle and lower middle class of the society. Thus, the School is also a source of employment to the needy local populace. We try to make a difference in their life but we have limited means.

It is our earnest endeavour to help and support to realise the dream of making all people equal by giving the poor and the needy the Gift of Education. And, we are always on the lookout for generous Sponsors and general people with good intentions who can help us in this Noble Cause so that we can impart the Gift of Knowledge to these students who are very much part of the Future of the World.





### Message from Most Ven. P.C. Candasiri



## International Buddhist council of Buddh Gaya

(A unity, harmony of all Venerable monks will be succeeded every activities and happy in a life.)

After Lord Buddha attained Mahaparinivan at Kusinara in Utara Pradesh Where a kingdom of Malla Dynasty since now a day 2547 years ago.

Some periods of Buddhism, Buddhists have unity, harmony and work together, The four Buddhist groups are Bhikkhu, Bhikkhuni, Upasok and Upasika, they were doing good duties in different ways. Buddhists were strong, work hard for propagation a message of Lord Buddha's teaching, making a lot of Buddhist monuments as in period of great king Asokh Maharaja of magadh kingdom.

In that period Buddhism was very strong, every Buddhist monuments had installed in various important Buddhisplaces, many Buddhist arts, architecture had done in different styles in India.

Out side, He had send 9 Buddhist missionaries to go in different parts of the world for propagation the messages of Buddha to human beings at any corner of the World. The messages of Buddha had arrived, influened in many places outside India as Asia, South east Asia.

At the present time, We want to see a unity, harmony, activities of the world Buddhist Sangha youth association, especially the World Buddhist Sangha youth in different countries, they should come to join hand and work together In new period.

I hope that this conference will be useful and succeeded due to proposal come to organize a conference at Buddh gaya, a holy land of Lord Buddha.

I, on behalf of International Buddhist Council of Buddh Gaya welcome all members of the World Buddhist Sangha youth delegation from different countries who come to participate in this conference.

With regard.

With regard.

  
( Ven. P.C. Candasiri)

General Secretary

International Buddhist council of Buddh Gaya.

24 /08/2004.

Wat Thai Buddh Gaya

Gaya, Bihar India.

Phone. 00191- 0631-2200470.

Mobile. 00191 9431290369.



## Message from Ven. Tapassi



I wish for great success of WBSY first general conference.

The establishment of World Buddhist Sangha Youth (WBSY) in Katmandu, Nepal the birthplace of Shakyamuni Buddha, Where the WBSY was born on the 8th of February 2004 and has commenced the new horizon in the advancement of Buddhism as well as the rays of hope and joys io the peaceidver and humanist The WBSY has provided the scholarship to the five boys of Nepal and ordained as the Buddhist novices under Charumati Buddhist Mission Monastery near the historical Charumati Stupa. WBSY had sent five novices to Sri Lanka in order to obtain Buddhist education with the kind instruction of the founder general secretary of WBSY Yen, M. Anuruddha Thero.

The Charumati Buddhist mission is very much grateful to him for his unforgettable and indescribable contributions and this noble will bring the fruit very soon in Nepal.

I do believe and trust with the efforts and hard labors of WBSY members will undoubtedly help the organization to meet its institutional objects to develop Buddhist youth organization and exchange of Buddhist youth Sangha worldwide, to assist Buddhist Sangha Youth to carry out Dhaminaduta activities throughout the world enhancing harmony and relationship among the Sangha Youth of different Buddhist traditions, and will work out to develop the Buddhist Sangha Youth through education and social welfare etc.

The first general Conference is to be held in Buddhagaya in November 7-9 is concerned and will be the milestone in the history of Buddhism and will provide the organization a new vision arid enable to face its goal in the warm co-operation and collaboration of the of WBSY.

Eventually, I would like to extend my best wishes and pray for great success. May all beings be happy.

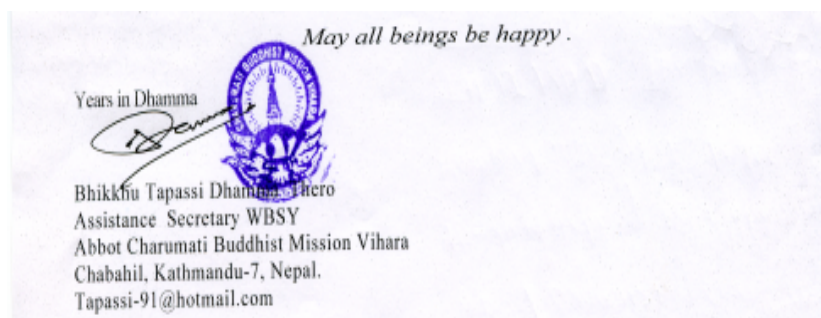
Binkk

Assistance Secretary WBSY

Abbot Charumati Buddhist Mission Vihara

Chabahil, Kathmandu-7, Nepal.

Tapassi-91 @hotrnail.com



### “Buddhism and Social Welfare”



To an executive member, Buddhism may be looked upon as one of the great religions of the world and that its teachings are just concerned with liberation from all sufferings. And as Nibbana is the goal, one may think that there is no place for social welfare except to live like a hermit, a recluse. Wrong are these views. On the contrary, Buddhism Places much emphasis on how to lead a good life promoting society.

A Buddha is no Deva or Brahma but a human being. This human being having achieved The Ten Perfections at three levels and having attained Sammasambuddha (Supreme Enlightenment) becomes a Supramundane. It is no wonder that the Buddha is the most compassionate person in teaching and leading the people to be free from all bondage and attain Nibbana as well as to lead a good life serving society in all aspects.

If one studies the social concepts of Buddhism, one clearly sees how Buddha was much concerned for human welfare and taught the way to pursue good livelihood. The purpose is simply to train oneself for the good of others based on intellectual and ethical grounds. For this matter, I would like to quote the “Gihivinaya” (Social duties for all human beings). Most prominent are the Simgala Sutta, Mamgala Sutta, Parabhava Sutta and others.

This Sutta and others form the guidance for a social life which consists of ethical values and rational thinking. Here, I am able to give only the gist. They include matters to be avoided and duties to be performed. They are The Six Directions, The Four Acts of Defilement, Four Factors Instigating Evil Acts, Six Practices causing Ruin of Wealth, Six Evil Consequences of Indulgence in Intoxicants, Six Evil Consequences of Roaming in Streets Late at Night, Evil Consequences of Frequenting Shows and Entertainment, Six Evil Consequences of Gambling, Six Evil Consequences of Associating with Bad Companions, Six Evil Consequences of Habitual Laziness, False Friend, True-hearted Friend, Making the Six Directions Safe and Secure, Five Kinds of Duty for Sons and Daughters, Five Kinds of Duty for Parents, Pupil and Teacher, Husband and Wife, Friendship, Social Relation of Master and Servant, Samanas and Brahmanas and Disciple.

The Singala Sutta and likewise are mainly concerned with the morality of an individual which in turn be conducive to promote good relations with others. Any lack of morality would affect the individual as well as society in general. Indeed, there is a strong link between the behaviour of a person and the society he lives in.

Lord Buddha also gave guidance as how to conduct a good livelihood. What livelihood not to be taken up, how to be energetic in doing ones' work, how to make use of the possessions one has rightly attained. With regard to law and order and the welfare of beings, Buddha pointed out the ten qualities that a ruler must have. Moreover he also expounded on the values of unity among citizens giving the example of Ve-sa-li Kings. Most important, for the preservation of peace and to avoid war so that human beings could preserve their lives, Lord Buddha helped to solve the dispute over the Rohini River. He questioned which was more important blood or water. This event showed that peace was paramount and unity and understanding were essential to all.

In consideration of the laity, the Buddha instructed the Bhikkhus to keep in mind the well being of the people and not to be a burden for them. This showed how kind and thoughtful the Buddha was regarding the relations between the two sides. In fact, the duties of a Buddhist are not only concerned with one's goodness but also for the promotion of social welfare.

I would also like to stress on some points regarding some teachings and guidance given by the much-noted Sayadaws (senior monks) of earlier times in Myanmar. They are written in the form of Homilies by Venerable Maharat-ha-sara, Mahasila-vamsa, Kyeekanshin, Man-lei, Ledi and others. The contents of their homilies are, in fact, instructions for the young on how to behave and be dutiful towards others so that they become good citizens. Morality and 'civic – minded' are the basis of these teachings.

In Myanmar, the noble teachings of Lord Buddha and Learned scholars have been handed down to generations since long ago. Monastic education is the pivot to hand down these teachings. The culture of our society and its aspirations are mainly based on these teachings. We can rightly say that Buddhism is the crux of our culture. Even though we were colonized, we did not lose our identity and we maintained all the good traits and characteristics of our belief. Our society grew up with these noble teachings.

Even today, one can see how society is influenced and promoted by the teachings of the wise, who, from time to time, have imparted the teachings to the people. Many human affairs are carried out in line with Buddhist tradition and custom. From birth to death, peoples' lives are much involved with religion. Even ceremonies are carried out with religious blessing. In some countries, the leaders approach religious circles to get advice and support. In all the social, political, economic educational fields etc... religion is more or less involved in one way or another.

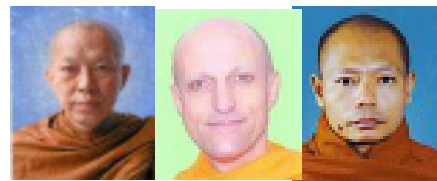
In conclusion, I wish to state that social welfare has its roots in religion, whatever religion. Man is a thinking and working creature of the highest level. His thinking and working is influenced by his belief and aspirations. It is no wonder that man's actions are governed by these factors. Society is nothing but the sum total of people living in a community. And, people come from individuals. Religion is the root of individuals. By this thinking, one can understand how religion is associated with social welfare.

By  
Ven.U Candima  
Mahasi Sasanayeiktha(Meditation Centre)  
No.16, Sasanayeiktha Rd,Bahan 11201,  
Yangon,Myanmar  
E-mail.vcdma@yahoo.com





## Message from Religious Activities



The greatest happiness is... Peace of mind!

The **World Buddhist Sangha Youth** will be conducting an “**evening candlelight peace march**” on the 9th of November at 7:00 PM.

The procession will begin at the Dhammajak grounds in Bodi-Gaya and conclude at the Bodi-tree with a group meditation.

The WBSY is an international organization with members from over 20 different countries. This evening candlelight peace march will be the closing event to our three holy days in Bodigaya. We welcome anyone who wishes to join us on this very special holy ceremony.

*We feel that by lighting the flame of peace within ourselves, we will then be able to pass the light of peace on to others around the world.*

Most Ven. Chanchai  
Ven. Dhammanissayo  
Ven. U. Candima



## Buddhist Propagation & Publication



### Sangha Youth's role in Buddhist Propagation

It is a great honor for me to participate in this unforgettable and memorable event

This is another step to join hand and go hand in hand, side by side amongst Buddhists throughout the world. Now the world faces the deadlock, Why? The more we develop the more we suffer and less happy, and the more we worship the more the problem of this globe still increase in number. We have many religions to make us hate one another but not enough to make us love Each other? Now people allover the world demand peace, but on the contrary get suffering in turn. Many religions tried to cite the unseen one to call for political power and dominate over others. How many theistic religions we have and more and more people gain the well education but they still suffer, puffed up with problems, and how many modern sciences and applied sciences we have, they can help us individual, society and natural environment. And just war and terrorism are the same or different. If we survive on this globe we still suffer without the real peace.

As the first missionary religion of the world, The blessed One sent His first group of sixty disciples to spread the peace based on compassion and wisdom to the human beings who are in conflict, stated in Vinaya Pitaka, Mahāvagga 4/28 “I, monks, am freed from all snares, both those of devas and those of men. And you, monks, are freed from all snares, both of devas and those of men. Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. Let not two (of you) go by one (way,) Monks, teach dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing dhamma, are decaying, (but) if they are learners of dhamma, they will grow. And I, monks, will go along to Uruvelā, to the Camp township, in order to teach dhamma.”

From this message, World Buddhist Sangha Youth realized that we should follow the path that our Great father points out for over two and half millennia and then Sangha Youth should pursue the summary teachings of Buddhism the Buddha gave admonition to 1,250 arahants

“To avoid all evils, to cultivate good, and to purify one’s mind — this is the teaching of the Buddhas”.

Then He delivered the Ideal or goal of Buddhism”

“Enduring patience is the highest austerity. “Nibbana is supreme,” say the Buddhas.

He is not a true monk who harms another, nor a true renunciate who oppresses others.”

Finally, He gave the approaches for propagating and disseminating

“Not despising, not harming, restraint according to the code of monastic discipline, moderation in food, dwelling in solitude, devotion to meditation — this is the teaching of the Buddhas.”

Furthermore, Sangha Youth should be endowed with four principles as follow:-

- Education
- Practice
- Propagation
- Maintenance

To perfect our mission in propagation, now, living in modern society new advances in modern science and technology should enhance the greatness of Buddhism, even it is called modern but people still suffer rather than before from technology itself or himself/herself

And the Australian Monks who is a student of Most Ven. Ajahn Cha is successful in propagating Dhamma through his great effort, Most Ven. Ajahn Brahmavamso He summarizes the four roadmaps that have helped, help and will help extend the propagation of Buddhism:

1. Presentation-he suggests that it be used in ordinary or simple language
2. User friendly- inviting and accessible
3. Relevant-concerned with everyday problems (his or her life)
4. *Example-monks or adults ( upasaka and upasika ) leading by example*

At moment, we hope that Sangha Youth are ready to collaborate and work as team so as to propagate Buddhism as WBSY is set up to provide facilities and co-networks to work.

On behalf of Sangha Youth, I would like the senior monks or the elderly more open-minded and accessible in order to bring the Buddhaddhamma into the new generation who live among materialistic or consumeristic society. Don’t forget in this world the fools are more than the wise, so we should turn back to the time of Buddha, do our best to get to follow honestly what the Buddha gave to us. There is no need to change the purity of Buddha’s teachings preserved for it, rather, need to change the minds of people into its purity.

Once again specially, I take this opportunity to pay my deepest gratitude to the founder of World Buddhist Sangha Youth Most Ven. M. Anurutha, Dr. Suwat Great Supporter, the unidentified, our staff (the Organizing Committee) and everyone for great task in this conference.

The Sangha must be in hamony in order to join and combine one another

“Buddhism is the resolution of the conflicting world”

May the blessings of the Triple Gem be upon you!.

Thank you

Ven. P. Somphong  
Chairman of Dhamma  
Propagation and Publication



## Workshop Sector



### Workshop

#### Conference Hall 1: Thai Temple

##### Sangha Youth's role in Buddhist Propagation

In general, Buddhist must recognize three conditions for survival and growth. First, in common with other religions, Buddhist must recognize the need to deal truly with change. Second, to deal with change, Buddhists must cognize that they cannot do it alone. Team unity is not only essential; it is Critical. Third, Buddhists must stay i the Path. Further solutions depend upon the development of proactive vision and leadership. In the past, Buddhists have often felt themselves at a disadvantage when faced by the aggressive proselytizing of other faiths. i reality the apparent disadvantages of a belief system based on principles of disengagement from control and wer need not be severe, tnd the new commitment by so many Westerners shows that cultural and communication barriers can be overcome. Growing numbers of Westerners are showing increasing appetite for Buddhism, nerally there is a heightened intere in how Mindfulness Meditation may be applied to increase one's wellbeing id peaceful existence. This new emphasis on meditation by Westerners shows that the search for appropriate )solutions is already under way. When Buddhism was first disseminated to other countries, it was generally accepted by the society largely because of the compassionate practice of generosity

#### Conference Hall 2: Sri Lankan Temple

##### How to develop the compassion towards society

People in the modern society are all seeking a sense of well-being. In today's fast — paced society, everyone is fighting for time and many people are looking for a source of refuge. Buddhism being a peace-loving religion is a strong guiding force in today's world. Love and compassion in Sanskrit is called "Maitrikaruna" Love the wish that all sentient beings are happy; compassion is the wish to remove the pain and suffering of all sentient beings. Generosity is "Dana", it can be divided into 1) Generosity of wealth 2) Generosity of Dharma and 3) 'generosity of fearlessness. In the process of spiritual practice, when one develops wisdom and compassion, one would spread it to all sentient beings. This is disseminating the proper Dharma to each and every sentient being. he care and concern shown by one person to hundreds of people who in turn spread it to thousands of others has a appalling effect that will eventually purify society.

#### Conference Hall 3: Burmese Temple

##### Buddhist unity & Management

The content within Buddhism differs in terms of its essential characteristics and skilful means. Essential characteristics refer to the philosophy and realizations while skilful means refer to the practical adjustment to the ways of the world. Both essential characteristics and skilful means are interdependent. As the philosophy and meditative contemplation between the Northern and Southern Schools differ, exchange is possible. In terms of skilful means with regard to the workings of the world, both the Northern and Southern Schools are finding ways to survive and thrive in this fast-changing world. Both schools have not reached conclusive experiential knowledge id are not able to provide much practical help to each other in this aspect. We should realize that all of us are in is experiential stage of adjusting to today's world. Although the Southern School appears dynamic in its propagation of the Dharma, when one looks more deeply, there does not seem to be a systematic set-up. This perhaps is worth reflecting. ON the basis of sharing, both schools exhibit strengths which could be emulated and 'weaknesses which need to be addressed. The basis of this co-operative exchange is thus the facilitation and reflection of each other's survival in today's world. Only through earnest reflection can we achieve the goal of propagation and preservation of Buddhism

#### Conference Hall 4: Tibetan Temple

##### Sharing & Happiness

Buddhism is the education of enlightenment. It deals with mind and teaches us not to be affected by the [ mind. However, the final goal of Buddhism is to attain the enlightened mind which is owned by all sentient beings. As the education of equality Buddhism believes that all sentient beings have Buddha nature. Everyone could develop the Buddha nature by practicing the teaching of non-self, no subject and object as well as non-reality. It emphasizes on attaining enlightenment by one's own effort. In addition to the spiritual value, Buddhist education teaches us how to live a right life and develop our morality, reason as well as culture. There is a saying tat the post one holds will define one's competence later. No one can be competent from the beginning. There is )thing perfect in the world. Before attaining enlightenment we are in the process of becoming a man of character like the Buddha who is blessed and wise. Likewise, it takes a lot of time and money to nurture an expert in ,specific area. This is what both Buddhist orders and home-leavers should keep in mind. It is beyond our ability to edict the future several thousand years ahead as the Buddha did. It is, however, a duty for the whole Buddhist )community to join forces in preparing for Buddhism a hundred years from now. Never forget that once you learn hat the problem is the answer will be given right away.

Thank you

Ven. Nathadhammo (Vidya) Thailand & U.S.A.



## Places of Buddhist Interest / Buddhist Holy Sites

### LUMBINI

Come, let us travel back to a time over 2500 years ago, to a forest in Lumbini, where a son is born to the noble Queen Maya and King Suddhodana... Siddhartha Gautama, destined to be One... the Buddha. Here, in 249 B.C. Emperor Ashoka raised a pillar the sacred spot. Seven hundred years later, when the Chinese traveller Fa-Hien visited Lumbini in his writings but was not able to locate it. It had vanished from memory, along an ancient route deep in the forest.

And today, although nothing remains of the Lumbini of old but a wilderness, it is still one of the sacred places of Buddhist pilgrimage... the One's birth...

from there by road. Lucknow and Varanasi are connected by air to Delhi, Agra, Bhubaneswar, Calcutta, Khajuraho, Patna, Ranchi and Kathmandu.

The U.P. Government Roadways buses operate on this route throughout the year, except in the monsoons (July to September). Taxis and buses can also be hired from private operators and the U.P. Government Roadways, Gorakhpur.

Accommodation is available at the Nepal Government Guest House, and at the Tourist Hotel in Lumbini. Naugarh has a few private hotels and a PWD Inspection Guest House.



come the Learned to commemorate Fa-Hien visited it. It had van-

tangled green place of the Blessed

### Kapilavastu

The young prince was groomed to become the future King of Kapilavastu... but his destiny lay elsewhere. Tormented by thoughts of human suffering, sickness, old age and death... Gautama renounced the world, his beautiful wife Yashodara and young son Rahul, and set forth alone to seek supreme knowledge...

The ancient capital city of the mighty Sakya clan, Kapilavastu was the seat of King Suddhodana's kingdom. This site was only recently identified with the present day township of Piprahwa, through excavations. All that remains of the royal capital are the ruins of monasteries and a stupa.

The nearest airports to Piprahwa are Gorakhpur, Varanasi and Lucknow, from where it can be reached by rail upto Naugarh (35 km away), and from there by road. Accommodation is available at private hotels, and the PWD Inspection House in Naugarh.

### Vaishali

...Gautama left Kapilavastu and travelled far. Each day brought him closer to Vaishali, where there lived a master of yoga from whom he wished to learn how to free life of its sufferings... Here, by the banks of the river Hiranyavati, Gautama realised that the way of this master was not the path to peace.

The Blessed One visited Vaishali on three occasions. It was near here he announced his approaching Nirvana to his disciples. The famous lion pillar erected by the Emperor Ashoka to mark this portentous event, still stands today. During the second Great Buddhist Council held at Vaishali, 100 years after the Buddha attained Mahaparinirvana, a stupa was erected to house one-eighth of the Enlightened One's funeral ashes. Chinese travellers, Hiuen-Tsang both visited Vaishali in the 5th and 7th centuries respectively.

At the Vaishali museum, you will see figurines, old coins, and photographs of the excavations.



that he pillar stands about 100 to house Fa-Hien and respectively. photographs

The closest airport is Patna (55 km away), which is connected by air and rail to most major cities. Taxis and buses are available from Patna, as well as cars and coaches which can be hired from the India Tourist Development Corporation, Transport Unit, Patna. There are several hotels and rest-houses in Patna where accommodation is easily available.

### Rajagriha (Rajgir)

From Vaishali, Gautama left for Rajagriha, to meet Rudraka, the sage with a large following of disciples... but here again, he found no answers to the questions in his mind...

Much later, he was to return here as the Buddha. He meditated and preached on Gridhrakuta, the Hill of Vultures. The first Great Buddhist Council was held in one of the caves of the Saptaparni hills in Rajgir.

Here, you will see the site of the monastery - Venuvana Vihar - built by King Bimbisara as an offering to the Buddha, the Karanda Tank where the Buddha used to bathe, and the Japanese temple Nipponzan Myohoji. Halfway up the Gridhrakuta Hill are the ruins of an ancient stupa. At the top is the Japanese peace pagoda, which can be reached by chairlift. Hot sulphur springs are another attraction here. Rajagriha can be reached by road from Patna (90 km away), which is connected to most major cities by air and rail. Rajagriha has lodging and boarding facilities. Hotel and rest-house accommodation is easily available at Patna.



## Holy sites of Buddhist Interest



### Bodhgaya

**For the next six years, he subjected himself to extreme physical mortification. But this again did not lead to supreme knowledge.**

Finally, Gautama arrived at Bodhgaya...the end of his solitary quest for the truth. Here, when the Blessed One became the Buddha, only the tree was there to witness his awakening ...It was near the lotus pool in Bodhgaya that the Buddha broke his long and rigorous fast. Sujata, daughter of the village chief, prepared a bowl of rice for him... This was to be his last meal before the Great Awakening...

**In Bodhgaya, you will see the Bodhi tree, and the spot where the Buddha attained Enlightenment.** temple. Surrounded by reliefs of the jataka tales immortalized in stone... the story of the Blessed One's life and his previous birth...

The monasteries and the shrines you will see around this temple are the finest example of Buddhist architecture, the Mahabodhi temple. The nearest airport is Patna (152 kms away), with regular flights from Lucknow, Ranchi and Kathmandu. Buses are available from Patna. The nearest

taxi and buses operate from here. Accommodation at Bodhgaya is available at the Ashok Traveller's Lodge, Circuit House, Dak Bungalow and private hotels.

### Sarnath

For 49 days and nights after he attained Sambodhi, the Buddha remained seated under the tree, deep in meditation. On the 50th day, he set forth on his way to the Deer Park at Sarnath. It was here that the Enlightened One disclosed his truth to his first five disciples...

At the sacred Buddhist centre, Sarnath, the Dhamek Stupa marks the spot of the Buddha's first sermon. Here, you will see the Chankrama, where the Buddha walked as does the lion-headed pillar nearby. At the Sarnath museum, there is a remarkable statue of the Buddha, setting the Wheel of Law in motion. The Tibetan Buddhist Vihara enshrines sacred relics and is decorated with frescoes by the Japanese artist Kosetsu Nosu.

Sarnath is connected to Varanasi (32 km away), the nearest airport, by rail and road. Cars and conducted tours are also available.

Accommodation includes the Birla Rest House and Tourist Bungalow in Sarnath; and at Varanasi, the Hotel Varanasi Ashok, Clarks Hotel, Hotel de Paris, Tourist Bungalow, a Dak Bungalow and private hotels.

### Shravasti

At Shravasti, it is said that the Buddha, confounded his critics with a million-fold manifestation of himself, seated on a thousand-petalled lotus, as fire and water emanated from his body. In the third rainy season after his Enlightenment, the Buddha visited Shravasti, and stayed at the beautiful pleasure garden, Jetavana, a gift of devotion from the rich merchant Sudatta. Sudatta built numerous shrines, monasteries, store houses and wells, of which only the ruins remain today.

After his first visit, the Buddha made regular sojourns to Jetavana, spending in all twenty-four rainy seasons there.

The closest airport is Lucknow, from there by rail to Balrampur (21 kms away), and on to Shravasti by road. Accommodation is available at the PWD Inspection House, Shravasti; and the PWD Inspection House and other guest houses at Balrampur.

### KAUSHAMBI

\*... and when he preached at Kaushambi, his disciples were many...In the 6th and 9th years after his Enlightenment, the Buddha delivered several discourses here, thus elevating Kaushambi to a great centre of Buddhism. Today, you will see here the ruins of an Ashokan pillar and the Ghositrama Monastery.

Allahabad is the nearest airport, connected with many major cities by air. Accommodation is available at private hotels, boarding and lodging houses, the PWD Inspection House and the Uttar Pradesh State Tourist Development Corporation Tourism Bungalow at Allahabad.

## Holy Sites of Buddhist Interest

### SANKISA

at Sankisa, it is said that the Buddha descended from the Trayastrimsa, on a triple ladder

Legend has it that after from the heavens accompanied scribed in the writings of the Chinese traveller, Fa-hien and Hieun-Tsang. Today, a hamlet mound and a small Buddha elephant capital.



the Buddha had by Brahma and Indra. These travellers, Fa-hien and Hieun-Tsang. Today, a hamlet mound and a small Buddha elephant capital.



Heaven of the 33 Gods, rock crystal...

preached to his mother; he descended This was one of the many places de-Hien and Hieun-Tsang. Today, a hamlet mound and a small Buddha elephant capital.

The nearest airport, Agra, is connected by rail to Pakhna (11.3 km from Sankisa), and onward by road. Accommodation is available at the PWD Inspection House at Fatehgarh.

### PATALIPUTRA

...and the Blessed One city..... which it did. The ancient

It is the most convenient numerous Buddhist artifacts,

Patna is connected by air and rail to most major cities - with regular flights from Calcutta, Delhi, Lucknow, Ranchi and Kathmandu. Buses and taxis are available at Patna. And accommodation is available at a number of private hotels, boarding and lodging houses as well as at Ashok Traveller's Lodge, Circuit House and Dak. Bungalow.-



predicted that the little village of Pataliputra would someday become a great and mighty village of Pataliputra is modern-day Patna, a bustling metropolis.

take-off point for several places on the Buddha Circuit. The Patna museum houses statues, terracottas and the ashes of the Buddha.

Patna is connected by air and rail to most major cities - with regular flights from Calcutta, Delhi, Lucknow, Ranchi and Kathmandu. Buses and taxis are available at Patna. And accommodation is available at a number of private hotels, boarding and lodging houses as well as at Ashok Traveller's Lodge, Circuit House and Dak. Bungalow.-

### Nalanda

And the Buddha great Buddhist University - Mahaparinirvana. The Indian history - the temples and stupas houses several undamaged coins.



often visited Nalanda, which was later to become the greatest centre of Buddhist learning. . . The

sity came up much after the ruins reflect the architectural

Maurya, the Gupta and the within the university complex, and the Nalanda museum

aged statues of the Buddha.



Buddha passed into the styles of three famous periods in Indian history - the Maurya, the Gupta and the Pala periods. There are ruins of the Nalanda museum

plex, and the Nalanda museum a collection of Buddhist bronzes and

aged statues of the Buddha.

Some of the most distinguished scholars of Nalanda were Hiuen-Tsang, Nagarjuna, Aryadeva, Asanga, Dharmapala and Vasubandhu...

The closest air and rail terminal is Patna (94 km away) and from there by road. Taxis and buses are available, though cars and coaches may also be hired from Patna.

Hotel and rest-house accommodation is available at Patna.

### Kushinagar

... His last journey led him to Kushinagar, where at the age of 80, the Buddha passed into Mahaparinirvana. The Buddha was finally freed from the eternal cycle of rebirths... leaving with us, all the wisdom and knowledge of his remarkable life.

The Mahaparinirvana here from Mathura by the monk

represents the Chaitya which was Here, you will also see the Indo-

The nearest airport is available on hire from the Uttar Pradesh State Road Transport Corporation. Accommodation is available at Pathik Nivas, Uttar Pradesh State Tourism Development Corporation Rest House and other rest houses.



Temple houses a recumbent figure of the Buddha, brought here from Mathura by the monk

Haribala. The brick ruins of the erected over the sacred ground

Japan-Sri Lanka Buddhist Centre, Gorakhpur (55 kms away), from



ure of the Buddha, brought here from Mathura by the monk

Ramabhar stupa possibly of the Buddha's cremation.

tre.

... and the word of the Blessed One travelled far, across the mountains and seas, and touched the hearts of all those who would listen...

There are several important centres of Buddhist interest spread across the whole country - places that the Buddha himself never visited, but where his word was carried by the faithful. His teachings have survived the centuries and to this day, in some parts of India, Buddhism is more than a religion. . . it is a way of life.

At Dharmasala, an important centre for Buddhists from Tibet, you may even meet the Dalai Lama, who is the head of their sect.

In Sikkim, at the Pemayangtse, and Rumtek monasteries, you will find a vast collection of priceless thangkas and ancient Buddhist scriptures. There are also numerous Buddhist monasteries in Darjeeling, Kalimpong, Kurseong, with precious icons of silver and gold.

In Ladakh, the monasteries are called gompas; the most important of these are Hemis, Thiksey, Shey, Spituk, Alchi, Likhir and Lamayuru.

In Lalitgiri, Orissa, are ruins of ancient monasteries and Buddhist temples. And the famous stupa with its 4 carved 'torana' gates at Sanchi, dates back to the golden age of the Guptas.

The ruins of the monastery at Nagarjunakonda, are now mostly submerged in the river.

The Karla caves are probably the best preserved monuments of Buddhist India, and there are 112 at Kanheri, once the largest settlement of monks in Western India.

At Ajanta and Ellora, you will see the finest frescoes and rock-cut temples.

Meet your travel agent - he will work out which of these packages would suit you best. "The Buddha... there has been no other like him. And in India, where he lived his life and attained supreme knowledge, you will still feel his serene presence as you visit each sacred spot. Because here, the spirit of the Buddha still lives on..."



World Buddhist Sangha Youth



WBSY

OFFICE BEARERS FOR THE YEAR 2004-2007

PRESIDENTS



VEN. SHIH LIEN HAI  
TAIWAN



VEN. W.  
MUNINDAWANSA  
SRI LANKA



VEN. K.  
HIRASHIMIZU  
JAPAN

VICE PRESIDENTS



VEN. ALUBOMULLE  
RATANASIRI  
MYANMAR



VEN. ZEN WEN  
TAIWAN



VEN. P.M.  
SOMPONG  
THAILAND

SECRETARIES GENERAL



VEN. T. TAKEHIDA  
JAPAN



VEN. M.  
ANURUDDHA  
THERO  
NEW ZEALAND



VEN. DORJE  
WANGDI  
BHUTAN

ASST. SECRETARIES GENERAL



VEN. SUPANOU  
CAMBODIA



VEN. DR. JIN SUN NUM  
AMERICA



VEN. TAPASSI  
NEPAL

TREASURERS



MOST V. MIAO YUAN  
TAIWAN



VEN. SHIN SHENG CHI  
TAIWAN



VEN. P. SEEWALEE  
THERO  
INDIA



**WBSY**  
**WORLD BUDDHIST SANGHA YOUTH**  
**Executive Board committee from the year 2004-2007**

<b>No.</b>	<b>Name &amp; Surname</b>	<b>Position</b>	<b>Country</b>
1.	Ven. M. Anuruddha Thero	chairman	New Zealand
2.	Ven. Phramaha Somphong P.	Secretary	Thailand
3.	Ven. Makure Mngala Thero	Member	England
4.	Ven. Tsuchida Takahide	Member	Japan
5.	Ven. Myohshoh Taniguchi	Member	Japan
6.	Ven. Dewananda R.	Member	Germany
7.	Ven. Tawalama Dammika	Member	Switzerland
8.	Ven. Diego Falconi	Member	Ecuador
9.	Ven. Lobsang Dorje	Member	South Africa
10.	Ven. Margarita P.Mujica.M	Member	Colombia
11.	Ven. Dhammarakkhita Rakhine	Member	Myanmar
12.	Ven. U Dhammasara	Member	Myanmar
13.	Ven. U candima	Member	Myanmar
14.	Ven. Ashin Gawthaka	Member	Myanmar
15.	Ven. Dhammakiti	Member	Myanmar
16.	Ven. Ashin Silakkanda	Member	Myanmar
17.	Ven. Panna Murti	Member	Nepal
18.	Ven. Rajulama p. Kondan	Member	Nepal
19.	Ven. Sujana Maharjan	Member	Nepal
20.	Ven. Sanam Norbu lama	Member	Nepal
21.	Ven. Sonom Topchen lama	Member	Nepal
22.	Ven. Mederegireye Punnaaji	Member	Australia
23.	Ven. Dr. Phramaha Phol Chaivishu	Member	Thailand
24.	Ven. Phra Athikan Thaen Boon kaew	Member	Thailand
25.	Ven. Phra Palad Somphong Ninvijit	Member	Thailand
26.	Ven. Ajahn Chanchai	Member	Thailand
27.	Ven. Phra Athikarn Thaen Boonkaew	Member	Thailand
28.	Ven. Phra Tadphong Tiptiampong	Member	Thailand
29.	Ven. Phramaha Sanong	Member	Thailand
30.	Ven. Phramaha Kanda Nagasiri	Member	Thailand
31.	Ven. Phrapalat Sompong Ninvijit	Member	Thailand
32.	Ven. Mu Jin Sunim Bhikkhuni	Member	Canada
33.	Ven. Chen Shan	Member	Indonesia
34.	Ven. Illk Wong Bhikkuni	Member	South Korea
35.	Ven. Nam Jin Sun	Member	South Korea
36.	Ven. Dhammanissayo	Member	U.S.A.
37.	Ven. Nathadhammo	Member	U.S.A.
38.	Ven. Frank	Member	U.S.A.
39.	Ven. A.Ratanasiri.	Member	Malaysia
40.	Ven. Kenneth wai keong	Member	Malaysia
41.	Ven. Sik Chang Yen	Member	Malaysia
42.	Ven. Sik Guo Neng	Member	Malaysia
43.	Ven. Shih Tian hu	Member	Malaysia

<b>No.</b>	<b>Name &amp; Surname</b>	<b>Position</b>	<b>Country</b>
44.	Ven. Jigme	Member	Tibet
45.	Ven. Khem Khim	Member	Cambodia
46.	Ven. Sam Syanan	Member	Cambodia
47.	Ven. Vichea Som	Member	Cambodia
48.	Ven. Thehya Dy	Member	Cambodia
49.	Ven. Sous Sakhan	Member	Cambodia
50.	Ven. Bou Senghou	Member	Cambodia
51.	Ven. Dorji Wanji	Member	Bhutan
52.	Ven. Dorji Wangdel	Member	Bhutan
53.	Ven. Vayen Wangchak	Member	Bhutan
54.	Ven. Lama Kunzang Dorji	Member	Bhutan
55.	Ven. Tashi Wangchak	Member	Bhutan
56.	Ven. Phra Pet Samon Bouekham	Member	Laos
57.	Ven. Sisavahn Xayphongath	Member	Laos
58.	Ven. Siha	Member	Laos
59.	Ven. Bounxay Yanadano	Member	Laos
60.	Ven. Ven. P. Saranatissa	Member	India
61.	Ven. U.Saranasiri	Member	India
62.	Ven. U. Gnanarathana	Member	India
63.	Ven. Gyanaditya	Member	India
64.	Ven. P. Chandawemala	Member	India
65.	Ven. Paljor Lama	Member	India
66.	Ven. w.Pannaratana	Member	Sweden
67.	Ven. Rahula	Member	Sweden
68.	Ven. Dhamma Dhara	Member	Vietnam
69.	Ven. Nguyen Tan Dung	Member	Vietnam
70.	Ven. Jian Zhi	Member	Taiwan
71.	Ven. San Quan	Member	Taiwan
72.	Ven. Shik Hong Sung Chan	Member	Taiwan
73.	Ven. Tenzin Gendun	Member	France
74.	Ven. Anandabodi	Member	Bangladesh
75.	Ven. Kalyan Priya Bhikkhu	Member	Bangladesh
76.	Ven. P. Thanawasa Mahi Palsarman	Member	Bangladesh
77.	Ven. U.Yassassi	Member	New Zealand
78.	Ven. W. Seewalee	Member	Sri Lanka
79.	Ven. E. Wimala Mithri	Member	Sri Lanka
80.	Ven. M. Samita	Member	Sri Lanka
81.	Ven. A. Winita	Member	Sri Lanka
82.	Ven. dhammaratana	Member	Sri Lanka
83.	Ven. w.Piyaratana	Member	Sri Lanka

## Honorary Members

No.	Name & Surname	Country
01.	Dr SUWAT SURIYAASANGPET -	THAILAND
02.	MR.ANDREW CHEN -	TAIWAN
03.	MS KRISTY MEI HSIEH -	TAIWAN
04.	MR LI JEN TE -	TAIWAN
05.	MR MASAKUNI EMORI -	JAPAN
06.	MR ATSHUSHI FUKUDA -	JAPAN
07.	MR TSUYOSHI KATOH -	JAPAN
08.	MR MAHIPAL HERATH-	SRILANKA
09.	MR .BLOM CHRISTIAN-	SWEDEN
10.	MR HARALD HASLE HEIAAS -	NORWAY
11.	LARS GENSEL-	GERMANY
12.-	MS WANDA BAUER -	SWITZERLAND
13.	MRNGAWANG DENDUP -	BHUTAN
14.	DR ONG SEH HONG -	SINGAPORE
15.	MR ALBERT OH KIM	HOCK-MALAYSIA
16.	MR HUN TAN KHOO -	MALAYSIA
17.	MRS.K.SHIN -	INDIA
18.	MR DAVID HUANG-	NEWZEALAND
19.	MR DARREN LIU-	NEWZEALAND
20.	MR WIMAL DE SILVA -	SRILANKA





## WBSY MEMBERS UPDATE TO 01/20/04

NO.	.NAME	COUNTRY
1.	VEN. KALYAN PRIYA	BANGLADESH
2.	VEN. ANANDA BODHI	BANGLADESH
3.	VEN. S. PROGHA LANKAR	BANGLADESH
4.	VEN. RADESH	BANGLADESH
5.	VEN. KALPATARU KHISA	BANGLADESH
6.	VEN. DORJEE WANGDI	BHUTAN
7.	VEN. PHRAMAHA TIT	CAMBODIA
8.	VEN. JING LONG	CAMBODIA
9.	VEN. MAHAVUTHY	CAMBODIA
10.	VEN. SUPHANOU	CAMBODIA
11.	VEN. SYNANN	CAMBODIA
12.	VEN. SUTHON	CAMBODIA
13.	VEN. MARGARITA P.	COLOMBIA
14.	VEN. DIEGO	ECUADOR
15.	VEN. RAMBUKWELL	GERMANY
16.	VEN. SUGATANANDA	INDIA
17.	VEN. P. SARANATISSA	INDIA
18.	VEN. PRITI KUSUM CHAKMA	INDIA
19.	VEN. DARMANAN DAH	INDIA
20.	VEN. PRAGYASAAR	INDIA
21.	VEN. BHIKKHU RATANASARI	INDIA
22.	VEN. SUMATIPAL	INDIA
23.	VEN. BOUDHIPAL	INDIA
24.	VEN. BODDHI DHAMMA	INDIA
25.	VEN. GYANALOK	INDIA
26.	VEN. PELWATTE SEEWALEE	INDIA
27.	VEN. B. ARYAMAITRI	INDONESIA
28.	VEN. KOHSEN	JAPAN
29.	VEN. TAKAHIDE	
30.	VEN. BHIKKUNI ILLKWONG	JAPAN
31.	VEN. PHETSAMON	KOREA-SOUTH
32.	VEN. CHAISAMOUTH	LAOS
33.	VEN. KHAMSAO	LAOS
34.	VEN. CHAISAMOUTH	LAOS
35.	VEN. PHETSAMON	LAOS
36.	VEN. PHOUKHAN	LAOS
37.	VEN. PHOUKHAN	LAOS
38.	VEN. SIK GUO NENG	LAOS
39.	VEN. SIK CHANG YEN	MALAYSIA
40.	VEN. TIAN SONG/TEJAWARO THERO	MALAYSIA
41.	VEN. SHIH TIAN HU	MALAYSIA
42.	VEN. SARANANKARA THERO	MALAYSIA
43.	VEN. SADDHATISSA HIMI	MALAYSIA
44.	VEN. DHAMMASARA	MALAYSIA
45.	VEN. RATANASIRI	MALAYSIA
46.	VEN. SUMANA	MALAYSIA
47.	VEN. NYANAVIRO	MALAYSIA
48.	VEN. AGGAVAMSA	MALAYSIA
49.	VEN. DHAMMADINNA	MALAYSIA
50.	VEN. CANDIMA	MALAYSIA
51.	VEN. DHAMMARAKKHITA	MYANMAR

NO.	.NAME	COUNTRY
52.	VEN. U.DHAMMASARA	MYANMAR
53.	VEN. ASHIN GAWTHAKA	MYANMAR
54.	VEN. TAPASSI DHAMMA	MYANMAR
55.	VEN. PARINA MURTI	NEPAL
56.	VEN. THUP CHOE	NEPAL
57.	VEN. PHRA SUJAN	NEPAL
58.	VEN. RAJU LAMA	NEPAL
59.	VEN. ANURUDDHA THERO	NEPAL
60.	VEN. YASASSI THERO	NEW ZEALAND
61.	VEN. PAGNGNASIRI THERO	NEW ZEALAND
62.	VEN. SIRIWIMALA THERO	NEW ZEALAND
63.	VEN. LOBSANG	NEW ZEALAND
64.	VEN. MUNIDAWANSA THERA	SOUTH AFRICA
65.	VEN. PANGNALANKARA THERO	SRI LANKA
66.	VEN. CHANDA VIMALA THERO	SRI LANKA
67.	VEN. RAHULA THERO	SRI LANKA
68.	VEN. WAJIRASIRI THERO	SRI LANKA
69.	VEN. DHAMMARATHANA THERO	SRI LANKA
70.	VEN. SOMARATHANA THERO	SRI LANKA
71.	VEN. ARIYAGNANA THERO	SRI LANKA
72.	VEN. CHANDAWIMALA THERO	SRI LANKA
73.	VEN. GUNARATHANA THERO	SRI LANKA
74.	VEN. N. SUMITTA	SRI LANKA
75.	VEN. RATHANAPALA THERO	SRI LANKA
76.	VEN. BADRA	SRI LANKA
77.	VEN. WESSAMITTA	SRI LANKA
78.	VEN. PIYARATTHANA THERO	SRI LANKA
79.	VEN. DHAMMASIRI THERO	SRI LANKA
80.	VEN. RATHANAWANSA THERO	SRI LANKA
81.	VEN. WINITHA THERO	SRI LANKA
82.	VEN. PIYARATHANA THERO	SRI LANKA
83.	VEN. WIMALA MITHRI THERO	SRI LANKA
84.	VEN. SAMITHA THERO	SRI LANKA
85.	VEN. PUNNAJI THERO	SRI LANKA
86.	VEN. GNANISSARA THERO	SRI LANKA
87.	VEN. SEELALANKARA THERO	SRI LANKA
88.	VEN. DHAMMANANDA THERO	SRI LANKA
89.	VEN. WAJIRAGNANA	SRI LANKA
90.	VEN. DR. PITAWELA GUNARATANASRI	SRI LANKA
91.	VEN. ARIYAWANSA	SRI LANKA
92.	VEN. NARADA THERO	SRI LANKA
93.	VEN. GNANANANDA	SRI LANKA
94.	VEN. DEVANANDA	SRI LAN
95.	VEN. UPALI THERO	SRI LANKA
96.	VEN. MAHINDA THERO	SRI LANKA
97.	VEN. DHAMMIKA THERO	SRI LANKA
98.	VEN. SHIH SHENG CHI	SWITZERLAND
99.	VEN. WEN-ZEN	TAIWAN
100.	VEN. KUN O	TAIWAN



NO.	.NAME	COUNTRY
101.	VEN.KENNETH WAI KEONG	TAIWAN
102.	VEN. KUO-LING	TAIWAN
103.	VEN. DR. PHRAMAHA POL	TAIWAN
104.	VEN. PHRA ATTIKARN	THAILAND
105.	VEN. P.M. SOMPHONG	THAILAND
106.	VEN.PHRA CHUMPHOL	THAILAND
107.	VEN. P.M. BHATSAKORN	THAILAND
108.	VEN.PHRASOMPHONG	THAILAND
109.	VEN.PRAHAMAHA PHOL	THAILAND
110.	VEN. TADAPONG	THAILAND
111.	VEN. PALAD SOMPHONG	THAILAND
12	VEN. ATHIKAN THAEN	THAILAND
113.	VEN. PHRAKHU	THAILAND
114.	VEN. CHOSANG	THAILAND
115.	VEN.JIGME	TIBET
116.	VEN. GEDUN	TIBET
117.	VEN. LE TAN TAI	TIBET
118.	VEN. LE THI XUAN THAO	VIETNAM
119.	VEN. NGUYEN TAN DUNG	VIETNAM
120.	VEN. VIETNAM	
121.	SONAM TOPCHEN LAMA	NEPAL
122.	P ALJOR LAMA	NEPAL
123	VEN. ATIP	
124.	LAMA KUNZANG	THAILAND
125.	VEN. UGYEN	BHUTAN
126.	VEN. KINGA	BHUTAN
127.	VEN. PHUB	BHUTAN
128.	VEN. CHARNCHAI	BHUTAN
129.	VEN. DORJI	THAILAND
130.	H.E.KHENRINPOCHETSHOKEY	BHUTAN
131.	VEN. ASHIN	BHUTAN
132.	VEN. PRAGYA	MYANMAR
133.	VEN. BUDDHAPAL	INDIA
134.	VEN. MYOHSOH	BANGLADESH
135.	VEN. ASHIN	JAPAN
136.	VEN. NATTADHAMMO	MYANMAR
137.	VEN.GNANARATHANATHERO	THAILAND
138.	VEN.A. PUNNASARA	SRI LANKA
139.	VEN. SARANASIRI	SRI LANKA
140.	VEN. THEHYA	SRI LANKA
141.	VEN. VICHEA	COMBODIA
142.	VEN. T. SIKHI	COMBODIA
143.	VEN.PRAWITT	TAIWAN
144.	VEN.CIRAWAT	THAILAND
145.	VEN MAHINDAWANSATHERO	THAILAND
146.	VEN. RAHULA THERO	MALAYSIA
147.	VEN.PANNARATANA	NEPAL
148.	VEN MAHINDAWANSATHERO	SWEDEN
149.	VEN SUJATA THERO	
150.	VEN MUJIN SUNIM	SWITZERLAND
151.	VEN KASSAPA THERO	CANADA
152.	VEN.SORATHA THERO	ENGLAND
153.	VEN.SUMANA	ENGLAND

NO.	.NAME	COUNTRY
154.	VEN SAMITA	
155.	VEN UDITHA	ENGLAND
156.	VEN KASSAPA THERO	ENGLAND
157.	VEN.M. MANGALA THERO	ENGLAND
158.	REV.DHAMMARATHANA	ENGLAND
159.	VEN.W.GNANISSARA	SWEDEN
160.	VEN WIMALASHANTHATHERO	ENGLAND
161.	VEN SEEWALI THERO	SRILANKA
162.	VEN SAMITA MURTE THERO,	SRILANKA
163.	VEN CHANDANADA THERO	SRILANKA
164.	VEN TASHI	INDIA
165.	VEN TSHERING	BHUTAN
166.	VEN TSHEANG	BHUTAN
167.	VEN SONAM	BHUTAN
168.	VEN KUENZANG	BHUTAN
169.	VEN TSHULTRIM	BHUTAN
170.	VEN WANGCHOK	BHUTAN
171.	VEN SANGAY	BHUTAN
172.	VEN KARMA	BHUTAN
173.	VEN. GNANASEEHA THERO	BHUTAN
174.	VEN. THOI ONGGA	SRILANKA
175.	VEN. DHANANJOY	INDIA
176.	VEN. RINZIN	BANGLADESH
177.	VEN. SARABE	NEPAL
178.	VEN. SONAM ANE	TIBETAN
179.	VEN. DOLMA ANE	TIBETAN
180.	VEN.KUNGHA ANE	TIBETAN
181.	VEN. SAMPEN ANI	TIBETAN
182.	VEN. WANGDUE	TIBETAN
183.	VEN. ASHIN	TIBETAN
184.	VEN. APOLO	BANGLADESH
185.	VEN.MAHA KITTIPAT	THAILAND
186.	VEN.NYAMINTA	MYANMAR
187.	VEN.DHAMMADHARA	VIETNAM
188.	VEN. THEERAPATTARAPOP	THAILAND
189.	VEN. NAWANGNEPALI	
190.	PHRAMAHA KITTIPAT	THAILAND
191.	VEN. NYAMINTA	MYANMAR
192.	VEN. SANAM NALPOCHE	NEPALI
193.	VEN. ASHIN SOPAKA	MYANMAR
194.	VEN.MESHACHINGMARMAB	BANGLADESH
195.	VEN.GYANADHITYA	MYANMAR
196.	VEN. P.SUDHAMMA THERO	SRI LANKA
197.	VEN.OM	BHUTAN
198.	VEN. PHRAMAHACHALONG	THAILAND
199.	VEN. YESHI	BHUTAN
200.	VEN NAMGYAL	NEPAL
201.	VEN PEMA	NEPAL
202.	VEN GUNEHEPANE	SRILANKA
203.	VEN. CHEN SHAN	INDONESIA
204.	VEN. ARIYA MAITRI	INDONESIA



## WORLD BUDDHIST SANGHA YOUTH FIRST GENERAL CONFERENCE PARTICIPATION MEMBERS



No.	Name & Surname	Country		
01	Ven. Dhammanissayo	America	40 Ven. U. Gnanarathana Thero	India
02	Ven. Nan Jin Sun	America	41 Ven. U. Saranasiri Thero	India
03	Ven.. Rakhhit Shasana	Bangladesh	42 Ven. Naglataken Pragyasa	India
04	Nov. Sraman Bipulananda	Bangladesh	43 Ven.. Myohshoh Tahiguchi	Japan
05	Nov. Srman Chandrajyoti	Bangladesh	44 Ven. 111k Wong Bhikkuni	Korea
06	Nov. Sraman Gyanapal	Bangladesh	45 Ven. Sisavahn Xayphongath	Laos
07	Nov. Sraman Ratnapal	Bangladesh	46 Ven. Alubomulle Ratanasiri Thero	Malaysia
08	Nov Sraman Satyapriya	Bangladesh	47 Ven... U Sunanda	Myanmar
09	Ven. Kalyanpriya Bhikkhu	Bangladesh	48 Ven. U Wayama	Myanmar
10	Ven. Buddhapal	Bangladesh	49 Ven. U Wizaya	Myanmar
11	Ven. Khen Rinpoche Tshokey Dorji	Bhutan	50 Ven. Ra Khay Marsar	Myanmar
12	Ven. Dorjee Wangdi	Bhutan	51 Ven. Nyaninta	Myanmar
13	Ven. Dorgi Wangji	Bhutan	52 Ven.. U Chandima	Myanmar
14	Ven. Sangay Dorji	Bhutan	53 Ven.. Ashin Silakkanda	Myanmar
15	Ven. Tshering Denjor	Bhutan	54 Ven.. Ashin Sopaka	Myanmar
16	Ven. Sonam Dhegndup	Bhutan	55 Ven. Samner Hom-R Atan	Myanmar
17	Ven. Tashi Wangchuck	Bhutan	56 Ven. Raju Lama Kondan	Nepal
18	Ven. Kuenzangdoiji	Bhutan	57 Ven. Bhikkhu Ananda	Nepal
19	Ven. Sonam Tshering	Bhutan	58 Ven. Slirestha Tapassi Dhamma	Nepal
20	Ven. Sonam Sanam	Bhutan	59 Ven.. Bhikkhu Rahula	Nepal
21	Ven. Om Wan Gmo	Bhutan	60 Ven. Lama Patma	Nepal
22	Ven. Karma Tshering	Bhutan	61 Ven.. Maharjan Sramaner Triratna	Nepal
23	Ven. Wangchok Ugyen	Bhutan	62 Ven.. Namgyal Sonam	Nepal
24	Ven. Tshultrim Jyamisho	Bhutan	63 Ven. Maharjan Sujan	Nepal
25	Ven. Sonam Dhandup	Bhutan	64 Ven. Panya Murti	Nepal
26	Ven. Tsheaing Nidup	Bhutan	65 Ven.. M. Anuruddha	New Zealand
27	Ven. Tsheaing Denjor	Bhutan	66 Ven. Dekethipothana Gnanananda	Sri Lanka
28	Ven. Kinga Drubjur	Bhutan	67 Ven. Gnaninda Kahalle	Sri Lanka
29	Ven. Phub Gyeltshen	Bhutan	68 Ven. Hettimulle Rahula	Sri Lanka
30	Ven. Yeshi Lama	Bhutan	69 Ven. Kalpe Dhammaloka	Sri Lanka
31	Ven. Sakhann Sous	Cambodia	70 Ven. Kempitikande Dewananda	Sri Lanka
32	Ven. Soguttathero Soturm	Cambodia	71 Ven. Udagama Narada	Sri Lanka
33	Ven. Wan Sophanou	Cambodia	72 Ven. Unantenne Wimalarathana	Sri Lanka
34	Ven. Mujin Sunim	Canada	73 Ven. Walgama R. Munindawansa	Sri Lanka
35	Ven. Makure Mangala	England	74 Ven.. Walakumbure Rahula	Sri Lanka
36	Ven. Wtharandeniye Kassapa	England	75 Ven. P. Suddhamma	Sri Lanka
37	Ven. P. Seewale	India	76 Ven. M. Samita	Sri Lanka
38	Ven. A. Punnasara Thero	India	77 Ven. G. Dhammananda	Sri Lanka
39	Ven. Gyanalok	India	78 Ven.. W. Piyarathana	Sri Lanka
			79 Ven. T. Dhammika	Switzerland





80 Ven. W. Pannarathana	Sweden	92 Ven.. Shik Len Hai	Taiwan
81 Ven. Boonkaew Phraathikan Thaen	Thailand	93 Ven. Huang Shun Chang	Taiwan
82 Ven. Chalemtham Phra Panom Yanasopano	Thailand	94 Ven. San Guang	Taiwan
83 Ven. Gladbuppha Phra Terapong Chuntasaro	Thailand	95 Ven.. Jian Zhi	Taiwan
84 Ven. Ninvijit Phra Somphong	Thailand	96 Ven. Kungla Khungha Ani	Tibet
85 Ven. Pawchum Phra Weera Srirasangwaro	Thailand	97 Ven. Sonam Sonam Ani	Tibet
86 Ven.. Phaengcharoen Phramaha Somphong	Thailand	98 Yen. Samten Samten Ani	Tibet
87 Ven. Sangsanoi Phra Chainarong	Thailand	99 Ven. Yanchan Yanchan Dolma	Tibet
88 Ven. Techanunt Phra Chamchai	Thailand	100 Ven Shareb Lama	Tibet
89 Ven. Yenbamroong Phramaha Narongsak	Thailand	101 Ven Nguyen Tan Dung	Vietnam
90 Ven.. Phra Pragyadey	Thailand	102 Ven. Duong Thi Thanh Huong	vietnam
91 Ven. Candasiri	Thailand	103 Ven Huynh Thi Ly Ly	Vietnam
		104 Ven. Trang Nhien Nguyen Thi	Vietnam

### Lay Guest Participants

No.	Name and Surname	Country
01.	Mr. Hun Tan khoo	Malaysia
02	Mr. Albert Oh Kim Hock	Malaysia
03	Mr. Ong Guan Ooi	Malaysia
04	Ms. Ooi Deb Ean	Malaysia
05	Ms. Lai Chan Yuet	Malaysia
06	Ms. Ghow Yeen Bhing	Malaysia
07	Ms. Tiang Charng Gek	Malaysia
08	Ms. Shakya Nanu Maiya	Nepal
09	Mrs. Sakya Satayana	Nepal
10	Ms. Manandhar Meena	Nepal
11	Ms. Wanda Baver	Switzerland
12	Mr. Boonkaew Aun	Thailand
13	Ms. Kittayanugool Unchalin	Thailand
14	Mr. Kittayanugool Atit	Thailand
15	Ms. Kittikungsadarn Warunee	Thailand
16	Mr. Kunanopprat Rattana	Thailand
17	Ms. Kunanopprat Rattana	Thailand
18	Mr Kuenwiset Seksan	Thailand
19	Ms. Naidu Veena	Thailand
20	Mrs Pamornsup Somboon	Thailand
21	Mr. Poompet Maj. Gen. Thanasak	Thailand
22	Mrs. Poompet Vipra	Thailand
23	Mrs Samranruen Chanika	Thailand
24	Mrs Sathitpikul Narumon	Thailand
25	Ms Sittiwantana Pennipa	Thailand
26	Mr Suriyasangpetch Suwat	Thailand
27	Ms Tedpsongsai Napat	Thailand
28	Ms Tumjaitong Ratchanok	Thailand
29	Ms Wongworatewa Natthawadi	Thailand
30	Mr Li Jen Te	Taiwan
31	Mr Andru Chan Yuan	Taiwan



## PROGRAM

### World Buddhist Sangha Youth

No.	Date	Events	Venue
1.	08/02/04	Inaugural meeting	Katmandu Nepal
2.	08/02/04	Samanera ordination program	Asoka Charumati Temple Katmandu Nepal
3.	08/02/04	Robe offering ceremony	Asoka Charumati Temple Katmandu Nepal
4.	20/05/04	Robe offering ceremony	Wat Sanghathan Nonthaburi thailand
5.	17-20/05/04	The first executive board meeting	Wat sanghathan Nonthaburi Thailand
6.	21-27/06/04	The First Survey to Buddhagaya	Buddhagaya Bihar, India
7.	21-25/08/04	The Second Survey to Buddhagaya	Buddhagaya Bihar, India
8.	06/11/04	The second executive board meeting	Bhutan Buddhist college Buddhagaya India
9.	7-9/11/04	The first general conference	Buddhagaya Bihar, India
10.	10-13/11/04	Buddhagaya pilgrimage tour	Four holy places India
11.	18-19/02/05	The third executive board meeting	Geniva Swizerland
12.	.../05/05	The second general conference	Malakka Malaysia
13.	.../.../05	The forth executive board meeting	Siem Reap Cambodia



## Program Schedule

### Saturday November 6, 2004

Arrival and registration of executives and participants. (EX Bo Members staying at Bhutanese Buddhist Collage)  
1700-1900 -Welcome Reception / Robe-offering / Ex-bo meeting at Bhutanese Buddhist Collage

## DAY I

### Sunday November 7, 2004

#### I. Morning Session

0630- 0700 -Almsround (Pindapatra) from Mahabodhi Society (Sri Lankan Temple) to Thai Bodhigaya  
0700- 0800 -Breakfast  
0900- 1100 -**Opening Ceremony**

**Buddhapuja** by Three Sects:- Theravada, Mahayana, and Vajariyana monks

**Goodwill Messages** from H.H. Dalai Lama etc.

**Inaugural Speech** by Most Ven. Anurutha

**Welcome Speeches** by co-host:-Ven. Pelwatte Seewalee Thero the Abbot of Mahabodhi Society (Sri Lankan Temple)

**Opening speech** by the Presidents of WBSY:-

Ven. Kohsen Hirashimizu (Japan)

Ven. Walgama Munindawansa (Sri Lanka)

Ven. Shih Lien Hai (Taiwan)

**Honorable Speech** by Most Ven. Miao Yuan, Most Ven. Sanong

Keynote Speaker tentatively – Presentations by selected speakers Most Ven. Dr. Rewata Mahathero

1100- 1200 - Luncheon

1200- 1230 - Group Photograph

#### II. Afternoon Session

1300- 1400- Video Presentation of introduction of wbsy / Ratification of Constitution

1400- 1415 - Break

1415- 1600 - Formal Announcement and Introduction of office bearers/ Mission Statement -Speeches by four executive board committee on conference theme (Direction to workshop Venues)

#### III. Evening Session

1700- 1900 -Dinner for Mahayana and Vajrayana followed by chantings

1900- 2100 -**Respective committee workshops at Temples allotted as follows:**

Propagation and Promotion Committee - Thai Temple

Social Welfare and Education Committee - Sri Lankan Temple

Administrative Committee - Burmese Temple

Financial Committee - Tibetan Temple

**Four Thematic Working Sessions:-** Topical Workshops

Sangha Youth's role in Buddhist Propagation

How to develop the compassion towards society

Buddhist Unity & Management

Sharing & Happiness

Topical Presentation by the Current Organizations doing current work

- Their experience could be a guild to future focus and projects

- Members with Current Project

End of Day I

## Day II

### Monday <sup>8th</sup> Nov. 2004

0700-0800 -Breakfast

#### I. Morning Session

0830-1100 Ordination Ceremony 1. To continue with precedence created in Kathmandu by Ordaining 5 novices

1100-1200- Luncheon

#### II. Afternoon Session I (Working Session)

1300-1500 1. Shared Vision Workshop '**WBSY to the challenges**'

- Each workshop with have a question that needs to be answered

- Mediators and Coordinators will ensure proper time distribution

- Continual refocus on topic at hand a. Proposal by workshop membersb. Direction with regards to Workshop Topic





### III. Afternoon Session II (Working Session)

1700-1700 Continuation of Workshop

- workshop leaders will have forms for completion, ensuring plan structure
  - a. Proposals are formulated into Plans
  - b. Plans are detailed with points of action
  - c. Plans contain working mechanisms

#### 1. Breakup into 4 smaller Workshops on specific topics

- a. Education - Promotion, building of Bhikkhu Training Centers
  - Exchange of Teachers & Students for ...
- b. Social Welfare – Project to redistribute needed supplies, ie. Robes, books,
- c. Exchange – Network of Member nation offices for exchanging of; Information, Materials, Necessary Supplies / - Exchange of Teachers & Students for ...
- d. Art & Literature – Publication & Publicity of Activities and Conference

#### 2. Ideas for Workshop topics NEEDED!! Your concerns are OUR concerns

1700-1900 Dinner for Mahayana and Vajrayana & Chanting

### IV. Evening Session (Working Session)

2100-2100 Continuation of Workshop

- appointment of “Action Makers”
  - a. Plans are converted into Project of Actions
  - b. Action procedures are defined with individuals responsible

2100 Finish working sessions for the day

2130-2230 Preparation for Committee Member (Day I) and Shared Vision Workshop presentations (Day II) by Group Representatives

#### End of Day II

#### Day III

**Tuesday 9<sup>th</sup> Nov. 2004**

0700-0800 - Breakfast

#### I. Morning Session

- 0800-1100 1. Presentation of Executive Committee as well as Workshop (Shared Vision)
- a. Dhamma Propagation and Publicity Committee Presentation
  - b. Education Committee Presentation
  - c. Administration Committee Presentation
  - d. Financial Committee Presentation

1100-1200 - Luncheon

#### II. Afternoon Session I

1300-1400 1. Workshop Presentations a. Education b. Social Welfare c. Exchange (Propagation) Art & Literature (Publications & Publicity) of ... d. Finance

1400-1500 Determination of the Venue for the New WBSY general conference

#### III. Afternoon Session II

1515-1700 **1. Closing Ceremony**

Summary Reports of Workshop/ Announcement of Joint Communique  
Announcement of the Next Venue  
Farewell Speeches by Ven. Pelwatte Seewalee Thero / Ven. Dorje Wangdi  
Closing speech: Most Ven. Presidents of WBSY  
Vote of Thanks: Ven. Tsuchida Takehida, / Ven. Phramaha Somphong P.  
Press Conference at the Mahabodi Society Guest Room  
Commemorative Group Photo Session

#### IV. Evening Session

1700-1900 Farewell Reception Dinner & Chanting

1900-2100 Candlelight Peace March around Bodhi Tree

#### End of Day III

**Wednesday Nov. 10<sup>th</sup> – Sunday Nov. 14<sup>th</sup> 2004**

**Sightseeing Tour of Sacred Buddhist Sites**

**Monday Nov. 15<sup>th</sup> 2004**

**Departure**

## Program

### Tentative Scheduled Program for Oversea Registration (Outside India) Start up from Bangkok\*

Day / Time	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9	Day 10	Day 11
4.00	5 No	6 Nov	7 Nov	8 Nov	9 Nov	10 Nov	11 Nov	12 Nov	13 Nov	14 Nov	15 Nov
5.00	<b>Holy Three Days in Buddhagaya</b> <b>WBSY</b> <b>The First General Conference</b> <b>7<sup>th</sup> - 9<sup>th</sup> Nov 2004</b>										
6.00	Arrive Gaya Breakfast and Check in at Mahā Bodhi Society Buddhagaya Luncheon	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast	Alms Gathering Breakfast
7.00											
8.00	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon	Morning Session Opening Ceremony -Chanting -Welcome Speech -Keynote Speech Luncheon
9.00											
10.00	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples	Group Photo Area visit : - Home of Siddhārtha - Neranchara River - Muralinda Lake - Bodhi Tree - International temples
11.00											
12.00	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30	Flight Check-in Departure to Kolkata 13.30
13.00											
14.00	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )	Arrive Kolkata 15.25 ( local time )
15.00											
16.00	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest	Arrive Mahā Bodhi Society Head Quarter Dinner & Rest
17.00											
18.00	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya	Night Train No. 3207 Return to Gaya
19.00											
20.00	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest	Evening Chanting Meditation @ Buddhagaya Temple/Rest
21.00											
22.00	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30	Departure time from Kolkata 10.00, Arrival Bangkok 13.30

\*The program subject to be changed by WBSY Organizing Committee



**WBSY**

## **THE FIRST GENERAL CONFERENCE ORGANIZING COMMITTEE**

**Wbsy secretary general:** Ven. M. Anuruddha (New Zealand)

### **Administration:**

1. Ven. Tachida (Japan) chairperson
2. Ven. Somphong p. (Thailand)
3. Ven. P. Seewali (India)
4. Ven. Dorji wangdee (Bhutan)

### **Religious Activities**

1. Ven. Charnchai (Thailand)  
Chairperson
2. Ven. A. Ratanasiri ( Malaysia)
3. Ven. Dhammanissayo (America)
4. Ven. U. Candima (Myanmar)
5. Ven. Kalyanapriya (Bangladesh)
6. Ven. Pragyadeep (India)
7. Ven. Dorji Wangdi (Bhutan)

### **Workshop & Meeting**

1. Ven. Nathadhammo (Thailand)  
Chairperson
2. Ven. W. Piyaratana (Sri Lanka)
3. Ven. Sujana Maharjan ( Nepal)
4. Ven. Suphano ( Cambodia)
5. Ven. Sisavanh (Loas)
6. Ven. P. Saranatissa (India)

### **Conference Affairs**

1. Ven. Zen wen (Taiwan) chairperson
2. Ven. P. Seewali (India)
3. Ven. Somphong (Thailand)
4. Ven. Panna Murti (Nepal)
5. Ven. P. Kodanya (Nepal)
6. Ven. W. Piyaratana (Sri Lank)
7. Ven. Suphanou (Cambodia)
8. Ven. G. Dhammananda (Sri Lanka)
9. Ven. Dorji Wangdi (Bhutan)
10. Ven. A. Ratanasiri (Malaysia)

### **Finance**

1. Most Ven. Miao Yuan (Taiwan)  
Chairperson
2. Most Ven. Kohen Hirashimizu  
(Japan)
3. Most Ven. Sikh Lian Hai (Taiwan)
4. Most Ven. W. Munindhawansa (Sri  
Langka)
5. Ven. P. Seewali ( India)
6. Ven. Shik Shenji (Taiwan)
7. Ven. Dr. Jin Sun Nam (Korea)

### **Food, Accomodation & Tour**

1. Ven. P. Seewali (India) Chairperson
2. Ven. Tapassidhamma (Nepal)
3. Ven. Kondanna (Nepal)
4. Ven. Lama Kunzang Dorji (   
Bhutan)
5. Ven. Ashin Silakkhandha (   
Myanmar)
6. Ven. Bhikkhu Pragma Depp (India)

### **Publication**

1. Ven. A ratanasiri ( Malaysia )  
Chairperson
2. Ven. Somphong (Thailand)
3. Ven. W. Piyaratana (Sri Lanka)
4. Ven. Panna Murti (Nepal)
5. Ven. Suphanou ( Cambodia)

### **Social Activities**

1. Ven. Panna Murti (Nepal)  
Chairperson
2. Ven. P. Seewali ( India)
3. Ven. A. Ratanasiri (Malaysia)
4. Ven. Dorji Wangdi (Bhutan)
5. Ven. Tachida (Japan)
6. Ven. Kalyanapriya (Bangladesh)
7. Ven. Sisavanh ( Laos)
8. Ven. Bhikkhuni (Taiwan)

Co-ordinator : **Dr. SUWAT SURIYAASANGPET -THAILAND**



